

Light

A Journal of Psychical, Occult, and Mystical Research

FOUNDED
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Editor :
GEORGE H. LETHAM.
Assistant Editor :
Dr. NANDOR FODOR.

Past Editors :
Rev. W. STANTON MOSES, (M.A. Oxon.)
EDMUND DAWSON ROGERS.

E. W. WALLIS.
DAVID GOW.

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SIR OLIVER LODGE'S MESSAGE FOR ARMISTICE DAY

ABSOLUTE BELIEF IN SURVIVAL AND COMMUNICATION

On the eve of Armistice Day, Sir Oliver Lodge sends, through LIGHT, a message of hope to the world—the message that not only has he a well-founded belief in the reality of human survival and communication with the departed—but that he KNOWS by his own experience.

Coming from one who for years has been recognised as taking rank amongst the world's greatest scientists and clearest thinkers, this message should bring comfort to the bereaved and confidence to the seeker after psychic knowledge, and all the implications which arise therefrom.

TWO GREAT TENETS OF SPIRITUALISM CONFIRMED

SIR OLIVER'S message was given to LIGHT in the course of an interview with Dr. Nandor Fodor at his home near Salisbury. Sir Oliver has been good enough to read and to some extent revise the interview, but has not corrected the style much. "It represents," he says, "what may be the style of a posthumous message." The first question was :—

Do you abide unequivocally by your belief in human Survival and communication with the departed?

"I have an absolute belief both in Survival and in communication with the departed," was the unhesitating answer. "All my findings confirm these two great tenets of Spiritualism. By findings I mean the results of my direct and indirect inquiries. This year I have hardly sat—only with Mrs. Leonard. But I have a large correspondence and frequently refer people to Mediums. They send me the evidence and thereby afford me a chance of a confirmation of my own views. A friend of mine got in touch with her husband through Mrs. Scales with very good results. The evidence so acquired is sometimes

published, as in Rev. V. G. Duncan's *Proof*, but sometimes the best things remain private.

"Myself, I have had no psychic experience direct. I have no psychic powers and do not mind it. But sometimes when I wake up I have the feeling of a presence—the presence of my wife ; occasionally I feel a touch but I am never sure of it. But in sittings she invariably says that she has been with me. However, I could not base much on that.

"I am convinced that the so-called 'dead' are about and with us, that they live, that they continue to act and that they can send messages. I do not believe it, I know it.

"But I am not convinced of the reality of all physical phenomena. It is difficult for me to believe, for instance, in apparitions and in materialisations, but I am certain of telekinesis and the direct voice which I experienced when sitting with Mrs. Etta Wriedt. When sitting with Mrs. Leonard, too, I have heard a whispering voice before Feda spoke. Somebody was telling her things which she repeats. If you are sharp of hearing, you can hear the whisper before Feda speaks, and it is better than her inter-

SIR OLIVER LODGE'S MESSAGE

(Continued from previous page)

pretation. The last time when I heard this whisper, my daughter, who was with me, recognised her mother's voice quite clearly, without a possibility of doubt."

What do you expect to do when you pass over? Will you send messages to all and sundry?

"No, I don't intend to. But I feel that many people will try for it when I shall not be here. Quite probably, there will be sham messages, impersonations. I have no time even now to go to Sunday afternoon meetings though they might serve good ends; I do not accept invitations to give away prizes; and I do not think that I shall have time for such on the other side. I cannot say how I will be occupied. But Raymond says that he is going to look after me and will show me around. I expect I shall be busy for some time to get my bearings. After that I shall certainly send a message but I shall not be in all the places where they will claim my presence."

THE SEALED MESSAGE

Do you think that the message which you have left in a sealed envelope with the S.P.R. will be proof against the telepathic objection? Will it not be said that you may have unconsciously conveyed the message to someone in whose subconsciousness it remained latent?

"I thought of all that. But it is not a sentence, not a simple thing that could be got hold of telepathically. I don't want to say much about it, but there are all sorts of ways in which I can deliver it. If any Medium gets the whole thing, I think it will be unmistakable that it comes from me."

But may not the shock of passing over make you forget it?

"It is a thing I had all my life, a thing I remember from infancy. It is of no importance whatever. A thing which is childish and absurd; and yet it is the only thing which I feel sure I shall remember. Of course, I will have many things else to remember. But of that childish little thing I think most often. Quite irrespective of you, I thought of it while we had lunch together and I was thinking of it a few minutes before. It is impossible to forget it."

ON THE OTHER SIDE

What do you think your interest will be on the other side?

"Much the same as here. I shall be interested in Psychical Research, but I shall keep up my interest in physics, too. Science is in a very curious state now. It keeps on advancing at a great pace. But how far is it a real advance and how far imagination? I do not mean discoveries, like wireless. They are applications of science. I don't think I shall be much interested in them. Pure science is a knowledge of things and it has nothing to do with applications. You get it in Eddington's and Jeans' conceptions. Is the universe expanding? Is it finite or not? I don't know how much one can find out about that over there. I do not suppose I shall be in a better position to investigate than I am now. Material science may be studied with the best advantage here. The plane of matter offers unique opportunities which may not be available in a discarnate existence. But I don't see why one should be limited to the earth when once over there. Is it because of the general interest to

communicate? I hope that at least, by way of exploration, I shall be able to visit a distant star.

"The world must look quite different for one who is out of the body. Think of a globe rolling through space! It might be quite a job to keep up with it. Though, according to the messages we get, the discarnate do not seem to experience astronomical difficulties. Yet I don't think that everything is quite plain sailing about our knowledge of the spirit-regions. I don't know whether they are in space at all.

"Take the nature of space and time. How far are they subjective inventions of man? It seems to me as if space is real, as if time is real. But according to some ideas they are not. There is a real difficulty about time. A difficulty in theology, too.

GOD AND THE UNIVERSE

"They say that God is not subject to evolution. That he is the same to-day as he was yesterday and will be the same for ever. I am not so sure of that. Suppose the world began a thousand million years ago. What was there before that? If God were there all the time, what had He been doing? Were there other universes before this?

"There is a scheme, things are working out according to a plan. But all plans have a beginning. The beginning might have been a million million years ago, but there was some time before it as there will be after, though I cannot conceive of creation coming to an end. I had rather think that the universe might be a going concern, rewinding itself, or, being rewound, going on forever; that there is an eternal present. There will never be a collapse and a starting afresh.

"We are completely out of our depths when we touch infinity. We may see a little further on the other side of life. But I don't think I shall solve the problem. Nor do I think that others have solved it yet. There must be lofty beings, so high above us that we could call them Gods. Yet they must be very short of the Infinite Being. And this world of matter is perhaps best left alone to work out its own destiny. We may not be fitted to receive information about stupendous discoveries, even if they had been made.

"The old Jews had their revelations, but no conception had been conveyed to them of the present state of science. The old books of wisdom tell us nothing of the present age.

"We grow and we go on growing and we hear of the same thing from those who passed over. They say they are going on from one sphere to another. What are they, these spheres? They number them, but probably for the sole reason to convey something to us. Little do we know of the reality which our eyes behold here. Can we rightly expect to know more of the stupendous Reality awaiting us in the future?"

DR. WILLIAM BROWN'S LECTURE

Dr. William Brown (Wilde Reader in Mental Philosophy Oxford) is to lecture on "Difficulties in the Search for Scientific Evidence of Survival," at the L.S.A. on Thursday evening next (November 16th). This is a subject of great interest and importance and there will doubtless be a very full attendance to hear what Dr. Brown has to say. The meeting begins at 8.15. Sir Ernest Bennett, Vice-President of the L.S.A., will preside.

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CONCERNING FAIRIES

By DAVID GOW

OF the fairy legend it may be said that it is as elusive and capricious as the fairies themselves. It takes innumerable forms, and some of the stories are arresting in their suggestiveness; many of the old fairy tales of our childhood, including those of Hans Andersen, are very striking in their application to the spiritual side of life. They are curiously suggestive. Moreover, as I have said before, psychical phenomena, with their materialisations, metamorphoses and vanishings, carry more than a hint of some underlying reality in elfin traditions.

In all that I have read concerning fairies, I have observed that most of the writers—notably Andrew Lang—handle the subject in a manner half-sceptical and half-believing, “letting, ‘I dare not’ wait upon ‘I would’.”

Nevertheless, one book—to name but one out of several on the fairy side of life, that of the late Mr. Maurice Hewlett, I mean *The Lore of Proserpine*—treats of fairies in as definite a fashion as the Rev. Robert Kirk whose *Secret Commonwealth of Elves, Fauns and Fairies* was noticed in a recent issue of *LIGHT*. Mr. Hewlett asserted that there are fairy men and women in the world, people who, while looking like mundane mortals, have elfin characteristics and possess magical powers. Only a skilled eye and a close scrutiny can distinguish them from those of the common type. Imagination rather boggles at the idea of a fairy policeman or an elfin plumber. It sounds too much like a Gilbert-and-Sullivan opera; and yet, in point of fact, are there not people to be met with here and there who have “something of the fairy about them”?

Some years ago, a little group, calling itself, if I remember aright, “The Fairy Investigation Society,” devoted itself to a study of the question, but I do not know how far the inquiry went or whether the Society is still in existence.

I once discussed the matter with Sir Oliver Lodge, telling him of the number of sensible people I had met who claim to have seen elves and pixies, and I asked: “What is it that they really see?” to which Sir Oliver replied, “Yes, that is the question: *What is it that they see?*”

I have already suggested that psychic inquiry is probably the best road to a solution of the question, if it is ever quite cleared up. In the meanwhile, all one can do is to go on piling up evidence—or, rather, testimony—and examining the cases in a comparative way.

One of the fairy stories which seems to stand out most conspicuously in elfin literature is the legend attached to Dunvegan Castle in Skye, the home of the MacLeods of MacLeod. The tale has been familiarised by continual repetition in the Press and elsewhere. One of the rooms in the castle is known as the “Fairy Room,” the story being that one of the MacLeod chieftains married a fairy wife who had after a time to return to her own people. The “call” came to that particular Lady MacLeod when she was some distance away from the castle. As she vanished, she dropped her silken robe which was preserved in the family and is known as the “Fairy Flag” of Dunvegan.

That is the tale in brief, although much doubtless has been added to it in the way of “embroidery.” The robe or “Fairy Flag” is said to be still preserved in the family. The term “flag” arose from the belief that when it was waved as a signal in a time of crisis it would summon fairy help, but that it would lose its power after the third time of use. The story goes that two signals have already been sent out and that in both cases it proved effective.

I suppose in this, as in innumerable other instances, there is some core of truth in the matter, overlaid with much of pleasant fantasy.

There seems to be a general belief that the fairy belongs

peculiarly to Ireland and Scotland, but those who have studied the matter know better. In many parts of England—Devonshire in particular—the natives have their own lore of elves, fauns and fairies, to say nothing of witches and warlocks; Yorkshire, too, has its “Cottingley fairies.”

CHILD WHO WAS “SPOKE” BY A FAIRY

While staying in a remote Devonshire village some two years ago, I learned that there was a story in the place of a child who had been “spoke” by a fairy. It seems that the child was wandering in a lonely spot and came in some vague way in contact with a pixy. The child was “never the same again” and died soon afterwards. Such stories could be matched many times by other traditions usually dismissed as “old wives’ tales.”

The inference is that fairies are of two classes, the malignant and the benevolent, and this is borne out by the general literature concerning fairydom. Perhaps it may be found in the end that the folk-mind, like the mind of the poet operating in the region of the Unseen—to us a void—may take some of its impersonal and unsubstantial elements, turn them to shapes and “give to airy nothing a local habitation and a name.”

Of course, if we can do nothing but speculate and theorise, the question is not likely to advance very far. It can only progress, as psychical science does, by the multiplication of cases. But it may well be that there is an elfin side to Nature, expressing itself in a freakish and frolicsome fashion, or occasionally in something like a mysterious vindictiveness, such as is shewn by the “spiteful fairy” of nursery stories; and who can say that an elfin spirit may not, in special instances, take objective forms? But that is the whole question at issue.

A PREDICTION FULFILLED

IN a recent issue (October 27th), Miss Nellie Tom-Gallon asked for an answer to the question: “Has there ever been a communication from another sphere of existence which offered, and successfully effected, an introduction between two people on this earth?” We were able to quote two affirmative cases.

From Nairn (Scotland) Mrs. Caroline Harvey writes as follows:

“I do not know if you would consider the following experience an answer to the question asked by Nellie Tom-Gallon.

“We had written to all the house agents of a small town in the North of Scotland, and with but one exception were told that a small house such as we wished to buy was not to be had. However, we decided to go and see for ourselves.

“Before going, I had a sitting with Mrs. Eileen Garrett, and her control ‘Uvani’ said: ‘You are going on an adventure. You will go to a house where a woman will tell you where to go. You will find it much better than your life in the South.’

“We wrote for rooms advertised in the railway guide. The person to whom we wrote was unable to accommodate us, but recommended us to another house. Our arrival on Christmas Eve in so northern a latitude aroused the curiosity of the landlady and she asked how it was we had chosen such a time of year for a holiday. We explained that we were in search of a small house. She agreed that such a thing was not to be had. Then she suddenly recalled a lady who had just passed out, but said that her trustees had not yet even decided to put the house up for sale. However within four days we were back in London having completed the purchase. Had the first lady to whom we wrote been able to accommodate us she would have known nothing whatever about it.

“I may add that we have found the place charming. It has quite fulfilled ‘Uvani’s’ predictions.”

"RED CLOUD" ANSWERS QUESTIONS

HOW HIS MEDIUM SEES AND HEARS SPIRIT-PEOPLE AND HOW SHE IS AFFECTED BY HER EXPERIENCES

IN an interview with a representative of LIGHT, published on October 20th, Mrs. Estelle Roberts gave a description of how she sees and hears spirit people during her demonstrations of platform-clairvoyance.

She said that she sees and hears them objectively and that she finds herself on their plane which is interpenetrating with our world. But she could not tell how she gets there.

This is the crux of the problem and we decided to seek enlightenment from "Red Cloud" himself.

"Red Cloud" is Mrs. Estelle Roberts' spirit control and Mrs. Roberts kindly consented to give a trance sitting for the purpose of the interview.

Question and answer followed each other as follows :

HOW SPIRITS ARE SEEN AND HEARD

Q.—How does the Medium see and hear the spirits?

RED CLOUD.—"The answer to that question lies in the soul-evolution to which the Medium has attained. But to be particular, I will state that she enters space which is time, and there contacts those we desire her to talk to. Space and time are one. I do not admit time apart. It does not exist. Space does, but not quite in the sense of which you are aware. In our space, which the Medium enters, she finds herself in at-oneness with eternal laws. She is in the Eternal Present, in the Eternal Now, where there is no past and no future."

Is not this conception in conflict with the evolution of the soul?

"No. The soul is perpetually progressing through the Eternal Present. It is journeying through and it evolves as it reaches height after height. This Medium has been trained to express in your language that which she experiences in the soul. Matter drops away and she is in at-oneness in the world of spirits. She is in no abnormal state, for she *is* a spirit. It is *you* who are in an abnormal state—you who are *still* encased in matter. The spirit of the Medium, when it is here, is at home. What she experiences is *the reality*. What she conveys is but an interpretation."

A THOUSAND YEARS TO LEARN

What is it that you actually do?

"How can I tell you in a few words that which has taken me a thousand years to learn? Yes, a thousand years. And before that I had spent another thousand in these realms. I have taken service for humanity through eternity. This body of life is a temporary channel. This Medium gave her life for service; she has the qualities of the soul and we find it easier to project it into our space."

Your work, then, is the projection of the Medium?

"Yes. It is a knowledge acquired in a thousand years. You may use your own words. You may call me a communication-expert if you like. But do not praise me. I am but a servant."

There are myriads of spirits and where there is space there must be places. Do you project the Medium to a definite place or to definite people?

"Yes and no. Our space is not expressible in your terms. We give the Medium power and we direct her to where the necessity arises for comfort and help."

Is it, then, the case that the Medium goes to the spirits and not the spirits to the Medium?

"It is both. There is the law of attraction in operation. Spirits desire to contact the Medium; and, if the desire

needs and deserves fulfilment, we help the Medium to establish touch. We are in at-oneness with the Medium when she is projected and we can talk to her in that state far clearer than I am talking to you now. We can suggest to her to help this case and that. She works in conjunction with and in obedience to us. She elects to do so by her own free will."

"RED CLOUD'S" SPIRIT-HELPERS

You speak in plural. Do you have helpers?

"Yes. I have doctors and other friends with whom I have worked for many a generation. When the Medium is in that highly-trained sensitive state, the doctors are watching the physical and spiritual cord, they are protecting it from excessive and harmful vibrations by softening them, by toning them down. The vibrations of the physical and spiritual world are like two strong cross-currents, tearing through the grey matter of the brain. They have to be attuned or they would tear the grey matter—which is the signal box, the valve—to pieces. Four doctors are watching that part of the work from this side. Other friends, ladies whom I have helped in this work, watch over the physical body of the Medium."

"I want you to realise another thing. When I use the word 'projection,' I do not use it in a physical sense. It does not mean that the Medium goes a long way. The two worlds are interpenetrating. The Medium is 'projected,' yet she remains where she is. She is in a perpetual state of oscillation between three-dimensional and four-dimensional realities."

In being "projected," does the Medium experience an enlarging consciousness?

"Yes. She becomes much more alert. She is on a higher vibration. The burden of matter, which slows vibrations down, is lifted from her. The degree of this higher consciousness is a question of soul-evolution, not of psychic faculties. The two can combine, but soul-consciousness is the greater understanding of the Eternal Law, to be in at-oneness with truth. The psychic faculties mean no more than St. Paul said of the gifts of the spirit:—'Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass, or a tinkling cymbal.'

"What you call psychic faculties help to bring about a greater awareness but they can only expand along certain vibrations according to the soul-evolution. Never mix up psychic faculties with soul-evolution. They are different things."

PSYCHIC FACULTIES AND SOUL-EVOLUTION

Does the attainment of this greater consciousness benefit the Medium in this life?

"Yes, my son. If you enter a room permeated with scent, do you think you can come out without impregnation? Of course she is benefited by her experiences on this side of life. She takes back power of the spirit and strength of character. Service must bring about its own reward. It is the law of this world: those that serve are served. It is the motive which is the decisive factor. When a Medium sits with the desire of uplifting humanity, bringing help and comfort to it, she naturally receives the fruits of the spirit.

"On the other hand, you do not have to be a Medium to get these attributes of the spirit. Every man in whom there is a desire of uplifting humanity may correspondingly

benefit. You need not be a great Medium to be near the Kingdom of Heaven.

What is the reward after a life of such service?

"You will hear on entering this life: 'Well done, good and faithful servant.' Cause and effect is the law. As a man sows so shall he reap. You will reap the beauties of the Kingdom of Heaven, you will inherit a state of sublime peace."

I assume that your work is not solely limited to this Medium?

According to our time conceptions, you must suffer frequent interruptions.

"Does not the sun shine upon all the people at once? Did not the Nazarene say: 'I am in the Father, and the Father in Me'? You cannot dissect the spirit which is in all beings. If you are in at-oneness with the spirit, you can operate on two places at once. The effect is largely what you would call divided consciousness."

"RED CLOUD'S" CHOICE

You said that you have been evolving for 2,000 years. Does not the state of evolution which you have reached make it exceedingly difficult to come back?

"I have gone on evolving for ages and when I reached the Council Chamber in the last belt of these spheres—roughly in that period which in your time corresponds to 1907—the Masters of this planet showed me a panorama of the Eternal Now, pointed out the coming wars, the tribulations and degradation of humanity, and I was asked if I would like to go forward or come back into matter. I chose to come back. It took seven years for our scientists to cloak my body sufficiently to enable me to re-enter your slow vibrations. When you want a balloon to go up, you throw the ballast out. They ballasted me up to send me down."

What is this Council Chamber?

"That is where the Masters watch the earth. They are known as The White Brotherhood. They see the suffering and ignorance which is rampant in the lower planes of consciousness and they remember the promise: 'I will not leave you comfortless.'"

"RED CLOUD'S" HUMILITY

Mrs. Roberts' trance is a study in itself. There is a sudden violence in the spasms of her body which may alarm the inexperienced sitter, and there is a note of wailing in her deep, stertorous breathing. The coming of "Red Cloud" is heralded by strange mutterings. The Medium doubles forward and gives the impression of an ancient, humble creature. One is left uncertain whether this is an expression of "Red Cloud's" earthly age or of his humility. For he says that he is a servant and that there is a law we must remember: the last shall be first, the first shall be the last, and the greatest the servant of all. His voice is harsh and grating, thoroughly masculine, making the sitter entirely oblivious to the strangeness of the fact that it issues from the vocal organism of a woman which the speaker has temporarily borrowed.

An interesting pamphlet under the title, *The Teachings of "Red Cloud,"* contains lectures by "Red Cloud" on: Communication with the Dead, What Happens After Death, The Spheres and the Souls Within Them and on Progress. It is obtainable (price 9d.) from Mrs. I. E. Boutcher, 42 Esher Road, E. Molesey Surrey.

"MORNING POST" ARTICLES

Readers who were interested in the articles on Spiritualism and other subjects, recently published in the *Morning Post* under the heading of "Christian England" will be glad to know that copies of the paper containing all the articles can be obtained at 1/6 post free from the *Morning Post*, 15, Tudor Street, London, E.C.4.

"MY NAME IS HAIG"

RECOGNISED VOICE TELLS OF WAR-TIME EXPERIENCES

By FLORENCE HODGKIN

AT a discussion tea at the British College of Psychic Science, South Kensington, recently, the question was asked: had anyone, at a direct voice seance, been able to recognise the voice of the discarnate speaker?

To answer this, a gentleman gave an account of his own experience on the previous night. A spirit, he said, had announced himself as a soldier, saying he was convinced of Survival before he went over, and that he wished to tell how this knowledge had come to him.

He was at the Front. A particular friend had been badly wounded, and he went to the hospital behind the lines to visit him. The matron received him; and, as they passed through a ward, he noticed screens drawn round one of the beds. He asked the reason for this and was told a young officer was dying. Expressing a wish to see him, he was advised by the matron to refrain.

"But I felt urged to investigate," he said, and we passed behind the screens. After a little talk the boy said, 'I'm soon going, Sir.' I tried to reassure him, but the boy replied:—'Oh, but I know. My mother has been with me. We were always such pals, she and I, and I'm going to her.' Whereupon I went to the head of the bed, bent down, and kissed him. He tried to salute. Then I stood waiting at the foot of the bed, watching a white cloud that seemed to be gathering, until the matron touched me on the arm and said he had gone. I know, I replied, I saw him go. My name is Haig."

Now, the point of this story is that there were twelve sitters present, and some of them had known Earl Haig and had recognised his voice before he disclosed his identity.

The discussion had dealt with the importance of drawing conclusions from our psychic experiences, and making our deductions known. Mrs. de Crespigny drew attention to the peculiar appropriateness of the above story to the subject under discussion. Had Lord Haig made his experiences known during his lifetime, what comfort it would have carried to millions of sufferers, she said.

I have studied the Spiritualist papers, but see no account of what I have told you. Consequently, as those to whom this message was given have not passed it on, I am doing so. It seems to me it was Lord Haig's object in coming, and we have no right to suppress his message.

INTER-RELIGIOUS CRUSADE

The weekly mid-day meetings in connection with the Inter-Religious Crusade (of which Mrs. St. Clair Stobart, leader of the Spiritualist Community is the chairman) are again being held in Whitfield's Tabernacle, Tottenham Court Road, London. The hour of meeting (beginning on Thursday next) is being changed to 6.30 p.m.

THE THEOSOPHICAL SOCIETY IN ENGLAND

SUNDAY, NOV. 12th at 7 p.m. at 94, Lancaster Gate, London, W.2.

PUBLIC LECTURE by MISS C. E. WOODS

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PUBLIC LECTURE by C. JINARAJADASA, M.A.

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For further particulars and free literature apply the General Secretary, 45, Lancaster Gate, W.2.

STORY OF CRYSTAL-GAZING

From an article on "Crystal-Gazing" in the forthcoming "Encyclopædia of Psychic Science" we are permitted by the author (Dr. Nandor Fodor) and the publishers (Messrs. Arthurs Press) to make the following interesting extracts:

CRYSTAL-gazing, or scrying—an ancient method of divination, a form of clairvoyance, induced by gazing into a small sphere of crystal usually 2-3 inches across. The crystal may be white, blue, violet, yellow, green, opalescent or transparent. Blue or amethyst coloured crystals tire the eyes less. This tiring effect may bring about a state of partial hypnotisation. In general experience, however, hypnotic symptoms are rarely found in crystal gazers. The vision is heralded by a milky clouding of the ball. This clouding is a picture in itself. It depends on no optical conditions, it is not the result of a strain on the eye, it persists and will be visible even after the scryer turns away his head for a while. After the first pictures it acts as a kind of drop-scene and its closest parallel is the cloud out of which, in materialisation seances, phantasmal figures emerge. The picture to which the cloud gives way may be small or may fill the depth of the sphere to an amazing extent.

Occasionally, the crystal entirely disappears from the scryer's vision and a group of life-size pictures remains. The scryer may have a sense of bilocation, of psychic presence among the scenes which the crystal initiated. Yet the case differs from travelling clairvoyance. The visions are often symbolic and elements of choice are discernible which point to presentation by an outside intelligence. Generally, however, the pictures are either disconnected, vague images, or they have a clear sense. Thought pictures, dreamlike visions, forgotten reflected memories may give way to scenic representation of present day, past or future events.

Such veridical, truth-telling visions are comparatively rare. In the majority of cases crystal-gazing is nothing else than an amusing psychical entertainment provided by the subconscious self. It is the least harmful psychical experiment and affects the health in no way. Indeed, in common experience, perfect health is necessary to see pictures in the crystal. According to Richet about one person in twenty may succeed in the experiment but perhaps one among twenty successful experimenters will receive veridical impressions that could not have been obtained by normal means. Myers considered it a form of automatism by which the subconscious self may send messages to the conscious self. This constriction does not divest the subject of interest.

Misplaced or lost objects of which the subconscious may have preserved perceptions may be found through the agency of the crystal ball, forgotten dreams may be revived and a systematic exploration of the subconscious mind may take place. This possibility, however, has not been sufficiently exploited yet. It also remains for future research to use the crystal, as a means of information, in haunted houses, in cases of obsession and of multiple personality.

SUPERNORMAL VERSUS SUBCONSCIOUS

Miss X (Miss Goodrich Freer), author of *Essays in Psychical Research*, herself an experienced crystal gazer, says that the best way to begin scrying is to look about the room and observe some brightly coloured object, close the eye and try to transfer the picture to the ball. If this is successful, the next stage should be an attempt to recall a vivid memory picture and to transfer it into the ball in the same way. After this it is very likely that spontaneous images will also appear. Miss X. often traced her visions to forgotten memories. She used the crystal for the purpose of consciously reviving them. "I have forgotten the day of the month," she writes. "I read *The Times* this morning, and I chance to remember that the first name in the births was Robinson.

My power of visualisation enables me to create in the crystal a picture of the top of the first column, my memory, helped by this association, does the rest. I carry my eye along and see the date is September 6."

Occasionally she could see in the ball the characters of a work of fiction which she was writing. If she did not know how to proceed with the plot she looked into the crystal and watched the figures enact the next steps of the story.

A curious instance how unconscious observation may become externalised in the crystal is her following experience: "I saw, as if in a cutting from *The Times*, the announcement of the death of a lady, intimate with near friends of my own, and which I should certainly have regarded as an event of interest and consequence under whatever circumstances communicated. The announcement gave me every detail of place, name and date, with the additional statement that it was after a period of prolonged suffering. I had heard nothing of the lady—resident in America—for some months and was quite willing to suppose the communication prophetic or clairvoyant. Of this flattering notion I was soon disabused. An examination of the paper of the day before soon showed that the advertisement was there, just as I had seen it in the crystal, and though at first I was inclined to protest that "I had never looked at yesterday's paper," I presently remembered that I had, in fact, handled it, using it as a screen to shade my face from the fire, while talking with a friend in the afternoon. I may add the fact that we have since discovered that the lady in question is alive and well, and that the announcement related to someone else of the same name, by no means a common one."

The range of such unconscious observation may be very wide. "I have," says Miss Freer, "for example, occasionally been able to reproduce in the crystal the titles of books in a bookcase or of engravings on a wall which after-experiment has shown to be beyond my range of vision."

THOUGHT TRANSFERENCE

The play of possible thought-transference in the origin of crystal images was demonstrated in a highly interesting way by the same authoress. "We were talking of a house she had never seen, and I was describing the entrance hall. Presently she said: 'Wait, I see it; let me go on. Is there a curtained archway opposite the front door? and is there a gong in a recess by the stairs?' This was perfectly correct, and knowing my friend to have psychic faculty, I wondered how far this might be clairvoyance. On the other hand, so keen is my own power of visualising, that I had all the time a vivid picture of the scene in my own mind. I looked into the crystal and planned my little test. 'Go into the dining room,' I said. A correct description followed. 'The table is laid for lunch,' she proceeded, 'but why have they lighted the candles in broad daylight?' The fact was that, as soon as I saw that her attention was fixed on the table, I lighted the candles in my crystal picture. Hers followed suit, proving some, at least, of her impressions telepathic."

The most arresting question, of course, is whether the pictures are ever objective. In many experiences this appears to be the case. There are instances in which the pictures grow larger under a magnifying glass, may be reflected in a mirror and may be seen by several persons. Sometimes they have even been photographed. It is very likely that in these cases the vision is due to spirit-operators. The pictures are built up as a means of communication just as messages may be given in the crystal in writing. The fact that in some cases the messages are spelt out backward points to a conscious effort on the operator's part to furnish proof of the exclusion of the Medium's sub-conscious mind.

ARE WE IMMORTAL ?

By HORACE LEAF, F.R.G.S.

IMMORTALITY and survival are different subjects, although they are naturally connected. Survival does not prove immortality, although it is essential to it.

Many people believe in conditional immortality, and there is no guarantee in spirit-intercourse through supernormal phenomena that this is wrong. Extinction may occur in the Beyond. On the other hand, the fact that we can survive the shock of death is a good reason for believing that we can survive any shock.

We must look to non-objective facts for evidence that we live for ever. This leads to philosophy in which most people have little interest. There is, indeed, danger of supernormal phenomena weakening still more the influence of philosophy, as science and philosophy have never been close friends.

It is not of much use to appeal to instinct and intuition for evidence of immortality, as both are emotions and emotions are blind. Intuition is too much influenced by one's present belief to be reliable. Furthermore, many thinkers have definitely declared their conviction that immortality is not even desirable.

There is something to be said in favour of this contention. The thought that by death we escape the struggle for existence, that it will relieve us from the tax-collector, sickness, old age and death, which are among the principal troubles of mankind, is not to be dismissed lightly.

It is certainly better than the thought that, through death, we may enter into a state of misery, such as religion generally insists will be the lot of the unbeliever; whilst those who have struggled after righteousness, and failed, may be justified in hoping that death will end the unequal conflict.

Nature, however, does not heed human wishes. If we are immortal, we must put up with it, whether we deplore it or not. It is, perhaps, because of this that those who believe in immortality usually couple it with a belief in God and a Divine Purpose. The average believer is not included in this, as he seldom allows reason to dictate what God should do, even if He does not do it.

The chief reason for belief in immortality appears to be the existence of the Moral Law; the fact that all rational beings conceive the existence of rules of conduct which belong, not merely to the individual but to the entire human race.

This Law compels us to believe that we should act without regard to our personal interests. None of the ideal principles which make up the Moral Law have ever been experienced in this world, so that, if our knowledge were restricted to terrestrial experience, we should know nothing of them. Yet we are compelled to admit that it is our duty to strive after perfect truth, perfect justice, perfect duty, and so on. A person, for instance, should be loyal to his highest conception of duty, irrespective of its effect upon his own individual self, even if it has no material value. Indeed, he should abide by this principle although it may definitely militate against his interests, including his life. This appears to set it against what is regarded by Materialists as his most natural and powerful incentive—self-preservation. Such obedience constitutes one's highest worth.

Obviously such an injunction can be no part of a man's earthly experience, but springs from a higher aspect of being. Coupled with this realisation is our inability rationally to conclude that a perfectly good person should ever cease to exist; indeed, it is impossible rationally to conclude that anything really beautiful and good should ever cease. If it does, we feel that it is due to a defect in nature. We would not destroy it.

Beauty and goodness often have no material value. Unscrupulous people often make excellent citizens, and certainly are usually more successful terrestrially than

those who strive to live nobly. Yet we cannot persuade ourselves that the unscrupulous but successful person is deserving of praise, whilst we cannot refrain from admiring the unsuccessful good one.

On this rests largely the appeal of great religious geniuses. The hall-mark of their virtue is found in their renunciation of personal ends, which resulted in their being materially poor but spiritually powerful. Had they died possessed of great wealth and material power, had they shown a love of sensuous life, mankind would not have turned to them for spiritual inspiration and guidance.

From whence comes this refusal to accept things at their face value? This aspect of the subject digs deep, and is found active in millions of minds. It descends to the veriest facts of life. Thus, no one can seriously consider that life on earth is altogether a good thing. Everywhere is to be found sorrow and discontentment. We are constrained to think that if *we* had created the world we would have produced better results. Evil is present everywhere and in almost everything. Yet we feel that good is of the very substance of life, that evil only thwarts it that it may grow.

To this is coupled the realisation that in this world we have only a partial view of the universe, that if we could see the scheme of things entirely we should doubtless see that all is well. Such a thought cannot spring from our terrestrial life, for the vast mass of mankind have no positive evidence that there is any other part to the scheme.

PUZZLING AUTOMATIC PAINTINGS IN NORWICH

A FURTHER application of the important psycho-analytic experiments of Dr. Hereward Carrington with Mrs. Garrett into the independence of spirit-control was suggested to me by a visit to Mrs. A. Lockhardt, of Wroxham Road, Sprouston, Norwich.

Some eight years ago, in a chance sitting, Mrs. Lockhardt fell into trance and soon afterwards developed automatic painting, trance singing and powers of healing. Normally, I am told, she possesses no gifts of art. I did not hear her sing but of her many large and small canvasses which she has painted in a semi-trance I have seen a number which bear the unmistakable impress of automatic production, and several which are little distinguishable from ordinary artistic efforts. They present the old enigma: are they coming from the spirit-world as averred by Mrs. Lockhardt in trance, or is their weird symbolism and dreaminess expressive in colour and form of emotions and desires to escape from everyday drabness into a world of beauty? I suggest that the same tests which Dr. Carrington applied to Uvani could throw definite light on the part which the subconscious may play, and relieve the painful perplexity with which such problems confront Psychical Research.

Mrs. Lockhardt is not a professional Medium. Her psychic gifts appear to have been inherited from the maternal side without her suspecting them. She has enough paintings for an exhibition. A demand for the size of the canvas and the paints, of which, I am assured, she did not even know the names at first, is made in advance in trance. The execution is very fast. She uses no palette, gets the paint on the brush straight from the tube and mixes it on the canvas. The pictures are rich in colour, have balance, some of decided technical merit. She claims to have visited in dreams, subsequent to painting, the Oriental scenes of some of her fantastic compositions and hopes that archaeological research may throw light on their origin. The realisation of such hope would go a long way to prove that her pictures are intended as messages of the continuity of life. N.F.

PROBLEM OF SUFFERING

[The problem of suffering comes up very markedly in connection with Armistice Day commemorations. In the following article, a distinguished soldier (retired), who wishes to remain anonymous, expresses views on the subject that are well worthy of consideration.—EDITOR.]

A CORRESPONDENT, in a recent issue, quotes from a letter which asks how it can be that the good and innocent are often made to suffer in this world, and suggests that this condition is incompatible with the idea of a God of love. This is, indeed, a problem which must have presented itself often to everyone who thinks. The following is suggested as a brief epitome of the considerations that bear upon this problem and, it is hoped, give a glimpse of its solution.

It has to be remembered always that God in His Infinite Love and Wisdom has in view the development of every man's spiritual nature, in order to fit him for existence in the higher spheres of life which will succeed this one. This development can only take place through man's recognition and reception of the Divine Love and Wisdom which are always surrounding him. But the spiritual development of man is only possible by the exercise of free-will. A condition receptive of the Divine Love and Wisdom cannot be induced in man except voluntarily. It is obvious that compulsion would be ineffective. Without free-will man's spiritual and moral progress would be impossible. If his every act were pre-determined by Divine Power man would remain an automaton without power of self-determination, and the human race would never have risen above its earliest origins. But although free-will enables man to pursue right aims it also admits the possibility of his choosing wrong ones.

It is from his choosing wrong aims that nearly all evils in the world arise. War, disease, crime, destitution, are evils brought about by man himself, and are traceable either to ignorance or to disregard of the rights, properties and happiness of others. It is a fact that evil thoughts and deeds cause suffering not only to their author but also, and more obviously, to others who may be quite innocent. But that is inseparable from the exercise of free-will. If the Divine Providence were to intervene to prevent the commission of acts or thoughts which would injure others the result would be the annulment of the faculty of free-will, and the stoppage of all human progress.

This brings us to the consideration of whether the existence of pain and suffering is compatible with Divine Love. Consider what would be the nature of a world without pain. There would be no penalty for the breach of either physical or spiritual laws. If the individual were not taught by pain to avoid danger he would meet an early death. It is pain which teaches us that we are living in a world of fixed natural laws which cannot be disregarded with impunity. If there were no penalty for idleness there would be no industry. The maintenance of human laws would be impossible since there would be no means of enforcing them. Pity and sympathy would not exist since there would be no sufferings to call them forth. Fortitude and courage would not be developed since there would be no occasion for them. It would be a world of far lower physical, moral and spiritual development than it is—in fact, it would be a world of chaos instead of order and unity. It is evident that the absence of pain and suffering would be a frustration of the Divine Purpose, which is the eternal spiritual welfare of man.

It is, however, sometimes said that in much of the suffering that exists no possible spiritual or other good can be discerned. Great physical disasters, such as earthquakes, shipwrecks, etc., and many personal bereavements, cannot be traced by us to the fault of individuals or of the race, and it often appears that innocent persons are sub-

(Continued at foot of next column)

“THESE ARE THE ‘DEAD’ ONES”

GROUP OF SOLDIER-BOYS DESCRIBED BY
MRS. ESTELLE ROBERTS

“THESE are the ‘dead’ ones,” said Mrs. Estelle Roberts, at the M.S.A. service at Queen's Hall, London, on Sunday evening, after she had given the names and descriptions of a group of soldier-boys who “passed out” in the Great War.

Mrs. Roberts began by saying: “There is with me on the platform a young soldier who passed out in the Great War, in 1916, at the age of 24 or 25. He gives the name of Fred Peacock and says he wishes to get into contact with Charles. He brings with him Arthur and George, Walter and Ted.”

There was no response from the audience.

Mrs. Roberts then pointed to a man about the middle of the hall and said: “Have you a son who passed out in the war?” “Yes,” was the answer. “Well, your son has brought Fred Peacock.”

The name was then recognised as “Pocock,” and several other names followed which were also recognised. “Jimmy is here,” said Mrs. Roberts, and he calls you Uncle.” “That's correct,” was the response.

“Well, these are the ‘dead’ ones,” said Mrs. Roberts, “and they are all here. Your boy wishes you to know he is all right and says you are not to worry.”

Mr. J. B. M'Indoe, President of the Spiritualists' National Union, was the speaker, and his subject was “Spiritualism, my Religion.” Some people, he said, would restrict Spiritualism to the mere study of psychic phenomena, and some would have it to be a mere adjunct to one religion or another. His view was that the implication from the phenomena by which Survival was proved and the messages that came from the “other side” provided the essentials of a satisfying religion. These were (1) that appeal must be made to the emotional nature of man and (2) that violence must not be done to his reason. Both of these essentials were found in the Seven Principles of Spiritualism.

Mr. George Craze, who presided, welcomed Mr. M'Indoe and said the Spiritualist movement was deeply indebted to him for the devoted service he had given it and the noble work he had accomplished.

(Continued from first column)

jected to sufferings the purpose of which is not apparent. But the fact that our limited perceptions are unable to discern any possible spiritual or other good in such events is not a proof that such does not exist. We have to remember that the Divine Purpose aims solely at man's eternal welfare, compared with which his physical welfare is of minor importance.

Sufferings are undoubtedly a great test of character. They reveal whether or not the sufferer possesses a real trust in God and belief in eternal life. With some they bring out the best that is in them, self-control, faith in the Divine Purpose, and courage. Others they shew to be entirely self-centred and selfish, and to have such little faith that they turn away from belief in the Divine Goodness. But to these also will come, sooner or later, the higher perception which will tell them that they have been faithless to the conception of a God of Infinite Love and Infinite Wisdom, and they will realise that but for the calamity which caused their suffering they would have remained in the self-centred state in which they can now see that they were.

The Divine Purpose is often deeply hidden behind apparently natural events, and that we should fail sometimes to see it is no more surprising than the fact that a child fails to realise the purpose of his earthly parent in subjecting him to lessons in knowledge and discipline.

LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree).

OXFORD GROUP MOVEMENT

Sir,—In connection with the opinions upon the "Oxford Group Movement" which were published in *LIGHT* of November 3rd, it might be of interest to quote a few remarks about this Movement which were made to me at a recent sitting with Mrs. Osborne Leonard.

The Communicator, my wife, had been speaking of the young people of to-day and their outlook on Life. I asked, "What about the Oxford Group Movement?" and the reply was as follows:—

"It is a good sign. It seems this to me. Anyone who realizes the need for guidance is on the right track. I have been trying to impress this on you. There may be mistakes and—let us say—a certain amount of time wasted in waiting for guidance instead of seeking it. That's rather going back, you know, to Eastern ideas—waiting for the Spirit to move us, whereas we might move so that the Spirit could enter us. If we wait for the Spirit, that shows a certain amount of awareness, which is good, but we can go further than that. You can be aware and can BE (in capital letters). That means, as you and I know, you must breathe and think and act and realize the Divine. That's BEING—and better than waiting. Mind, they've got hold of a truth. They are aware, they are not blind and deaf."

W. S. MONTGOMERY SMITH.

* * *

CHURCHES AND HOME CIRCLES

Sir,—We are assured by Mr. Hannen Swaffer (*LIGHT*, October 27th) that the spirit-world "desires no churches, organisations, speakers, researchers or newspapers." Later he tells us he is showered with evidence *because* he promised to and does use it, as a propagandist. Now, will Mr. Swaffer kindly tell us how he proposes to propagate Spiritualism without churches, organisations or newspapers?

Mr. Swaffer and others placed in similar social circumstances, should realise that there are many thousands inside the Spiritualist movement to whom "home circles" are not possible. The organised churches and societies, with their services and clairvoyant messages, supply the religious needs of the great mass of believers, as well as providing the opportunity for propagating our truth.

The "home circle" without a doubt fills a need, and is capable of doing fine work, but the great mass of the people are more likely to be brought to the Spiritualist truth through organised churches. Incidentally, it is interesting to note that even the "home circles" are becoming organised.

ARTHUR G. RAINBIRD.
25 Victoria Road, Kilburn.

* * *

TIME AND SPACE

Sir,—It is interesting to note how steadily Sir Arthur Eddington, the astronomer, contradicts Sir Arthur Eddington, the Relativist. As quoted by Dean Inge, Sir Arthur affirms that the physical universe is constantly and irrevocably running-down like a clock. This he describes as a certain fact—the most certain truth of science. At the end of the process the universe will be devoid of heat and movement.

Sir Arthur thus postulates a state of the universe which *is not* but *will be*. In order to reach this future condition, there must be the course, the passage of time. Time that passes is transitory time (*transit, transire*).

According to the theory of Relativity, there is no transitory time in the physical universe. Such time is the product of the human misperception of the reality of the spatial, static time, which forms the fourth dimension. In *Space, Time and Gravitation* (at pp. 56, 57) we read: "It is in the external world that the four dimensions are

united—not in the relations of the external world to the individual which constitute his direct acquaintance with space and time. Just in that process of relation to an individual, the order falls apart into the distinct manifestations of space and time."

Sir James Jeans describes the four-dimensional continuum as so completely spatial that it can be curved.

Brookside, Wraybury.

GODFREY BURCHETT.

* * *

"CLOSING DOWN"

Sir,—The closing down of the (so called) National Laboratory of Psychical Research which you announce is news which will be received with regret by many.

I have friends who take *LIGHT* regularly, but are particularly attracted by the "racy bits." What will they say when they are deprived of Mr. Price's contributions?

The literature of psychic research is always apt to be a little heavy and dull. Can we afford to forego the humour which the N.L.P.R. has afforded us? Will not Mr. Harry Price re-consider his decision?

OBSERVER.

* * *

OUT-OF-THE-BODY EXPERIENCE

Sir,—In response to the request of your correspondent, D. M. Booker, for information concerning "After-Death Experiences" I should like to give one of my own.

Each night without fail my spirit enters into the world of spirit while my body is resting on earth. Sometimes I remember quite distinctly when I awake what I have been doing, and the people I have met in the world of spirit, at other times the memories of my experiences are so vague and confused that they do not appear to be of much use, or worth repeating or remembering, but leave an impression which does not quickly fade away.

I had a pleasant experience one night. A few years ago my father passed into the spirit world. One evening while my body rested in my bed I was allowed to pay him a visit in the world of spirit. I knew I was in the spirit-world, and that I had been sent to see him there. I knew these facts just as definitely as if I had been going as I used to do when he was on earth, and experienced quite as much pleasure as I used to do before the illness which took him away.

E. ISHERWOOD.

Lowton St. Mary, Near Warrington.

* * *

"PAGAN ACCRETIONS"

Sir,—Your correspondent, "Joan Corrie," in your issue of 22nd September states, "We know the dogmas, ritual and liturgy of the Christian Church are full of Pagan accretions," and asks, strangely, "does it so very much matter?"

How can any Spiritualist ask such a naive question? Has not your correspondent read *Spirit Teachings* by Imperator and Rector, received through the hand of Stainton Moses? She will also find the answer to her questions in the statement of Nona, the spirit-guide of Rosemary (quoted in the article "The New Christianity" by Dr. F. H. Wood in the same issue of *LIGHT* (under head 9, "Ritual") who refers to them as "cancerous growths which eat away the body until nothing is left but themselves."

A. Conan Doyle remarked in his book *The Vital Message*, "Christianity must change or perish."

Mr. Findlay is not attacking the spirit or essence of Christ's teaching but, in his attack on orthodox Christianity as expounded from the pulpits of most Churches to-day, he is merely following in the steps of Imperator, Rector, Nona, Power and other spirit-guides who have made such valuable and strenuous attempts to get through the great truths of survival and the soul's destiny, and to clear away the excrescences of false doctrines that have grown around the original teachings of Jesus.

In so doing he is rendering the greatest possible service to the cause of Spiritualism and the New Revelation.

W. HARRISON,

Light

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ARMISTICE DAY

TO-MORROW forenoon, at 11 o'clock, the King and his sons will stand reverently before the Cenotaph in Whitehall to do honour to the memory of the men who gave their lives in the Great War; and the British peoples all over the world will join with them in their tribute.

To begin with, Armistice Day was chiefly a celebration of victory: but, as the years have passed and the tragedy of victory has become more and more insistent, the note has changed. Now, Armistice Day is chiefly a festival of remembrance—proud remembrance tinged with a sorrow on which Time has laid a kindly hand.

One outstanding purpose Armistice Day should serve. It should focus attention not only on the tragedy of war but on the tragedy of the troubled peace which follows war, and so strengthen the determination that war must be for ever outlawed. "Give peace in our time, oh Lord," should be the fervent aspiration of every heart during the Silence to-morrow, for only by the preservation of peace can the memory of those who fell in the great war be truly honoured. They died in a war to end war, and it would be a mockery of their sacrifice were war allowed to come again.

RE-UNION

TO the Spiritualist, Armistice Day is robbed of much of its gloom: for the Spiritualist knows that death is not the end, that the men and boys whose bodies were sacrificed in the war were not obliterated, that their personalities and consciousness were not "spilt like water on the ground"; but that, on the contrary, they still live and love, and that, when suitable opportunity is provided, many of them are ready and anxious to make their presence felt and their voices heard. This is not fancy. With Sir Oliver Lodge

(whose message appears on another page) the Spiritualist can say:

"I am convinced that the dead are about and with us, that they live, that they continue to act and that they can send messages. I do not believe it—I KNOW it."

To the Spiritualist, bereavement is not without sorrow, but the sorrow is robbed of much of its bitterness. When properly understood, death is not even a parting; for those whose love is deep, it is only that one passes out of sight as if into another room from which he can at all times make his presence felt and sometimes even let his voice be heard.

Spiritualist Armistice Services, therefore, are services of Re-union as well as of Remembrance; and in the joy of re-union the sorrow of parting may at least in part be forgotten.

A DISTURBING COINCIDENCE

IT is a disturbing coincidence that, on the eve of Armistice Day, Parliament, fresh from a long holiday, should be discussing international complications and armaments and the possibility of a renewal of war in one corner or another of the earth. Also, that in many public utterances the same unwelcome notes are heard; and that in the Press there should be serious debate on how peace is to be preserved—debate in which, unfortunately, counsel is divided, one group clamouring for an increase of arms and another calling for rapid reduction.

The coincidence is disturbing, but it should not, we think, cause undue discouragement amongst the friends of peace, nor lead to any relaxation of efforts to promote what has been termed "the will to peace." Rather the reverse. The discussions at least show that the danger is recognised; and it is not too much to hope that recognition may lead to effective steps being taken to ensure that the peace—such as it is—shall not be broken. What these steps should be we are not in a position to say; but we can say that it is the duty of Spiritualists, as of all good citizens, to use their influence individually and collectively on behalf of peace and to pray unceasingly that our country may be guided into the path that is both right and safe.

NOVEMBER 11th, 1933

Yet once again we hear the bugle call
Of Memory's challenge to the vanished years,
And in the stillness on our straining ears
Sweet melodies of long dead voices fall.
No more the horrors of the past appal
No more for *them* our hearts are torn with fears,
For now to us some well-loved face appears
And peace is ours, new joys and souls enthral.
Yet we who know the grief we had to bear,
The sleepless nights and days of hopeless pain,
Forcing a smile to hide our dull despair,
Pray nevermore to see such times again.
May Age in every clime proclaim the truth
And save the world a holocaust of Youth.

E. HALL HAINS.

BOOK REVIEW

By H. F. PREVOST BATTERSBY

EXPERIMENTS IN SEERSHIP

IT is amusing to remember that, when science shrank from Crookes, it was nursing in its bosom spectres far more fatal to its own pre-conceptions than any he had lured from the world of ghosts.

Henry James once described a character as "for ever turning her emotions upside down and sitting on them," and the number of inverted theories on which Science has sat during the last fifty years is only less remarkable than its hopeful reliance on the last to be evolved. What the next may be none can say, but its immaterial inclination can be confidently predicted, and one welcomes, therefore, more warmly this effort* to obtain a scientific definition of psychic phenomena which have so far been overshadowed by their emotional treatment.

The book is one of experiments, not of conclusions, its object is to supply data by what the authors describe as *positive* clairvoyance; that is to say, a clairvoyance at the disposal of a subject retaining full physical consciousness during its use.

In a previous volume, *The Science of Seership*, Mr. Hodson gave striking proof as to the possession of this faculty. He was able, exploring the Solar System by magnetic vision, to place the planets to the nearest hour by the clock face, giving at the same time an indication of distance. He could distinguish "nosodes" made from various intestinal bacteria, though the degree of their dilution was such that no known chemical or bacteriological test disclosed the presence of anything but distilled water with which the dilution had been made; and in some cases it was possible to trace a connection to the source, and describe the sex, age and other particulars of the patient.

He could distinguish the poles of a magnet, and report accurately of their influence on the electrons of uranium oxide, and was able correctly to enumerate the known qualities of homeopathic remedies, and their ascertained powers "with a quickness that was amazing." Tested with gases, he could catalogue them correctly by the character of their invisible particles, and describe the flight of emanations from radio-active substances.

Compared with such achievements, his attested work in the diagnosis and prognosis of disease seems a simple matter and lends impressiveness to his revelation of their *karmic* origin.

Such were his qualifications for these simple experiments in four-dimensional vision, conducted with a cube; and though the expectation that he might be able to see a tesseract was not fulfilled, he was able to describe some interesting and unexpected extrusions of vision.

Mr. Hodson seems capable of using at will a varied scale of vision. With the lowest kind of etheric vision he was able to look through a solid cube as though it were of crystal, still seeing its lines in the perspective of normal sight.

With a slightly higher kind he was able to view the cube from the inside; the perspective and the outer faces of the cube having disappeared.

With this power he reported "a diagonal extrusion of all edges from the centre of the cube," each of them "a shimmering whitish-blue light," all twelve radiating planes apparently meeting in a point at the centre of the cube.

Raising the power to the astro-etheric, and again higher still, he obtained ever more complex figures which can only be understood by referring to the text.

When sensing himself as inside the cube, he felt as though shrunken to about a sixth of an inch, thus reducing

**Some Experiments in Four-Dimensional Vision.* Geoffrey Hodson and Alexander Horne. London. Rider & Co. 1933. 6/-.

his mental image of himself 390 times.

This magnifying power of clairvoyance, for it was really the cube that was enlarged, he once described, when focussing his consciousness within the atom, as the experience of "a sensation similar to that of gazing outward into the solar system from a planet," which impressed him by "the similarity of construction and the relativity of magnitude," producing the illusion that "when the atom is examined in this way from a point within it, it is as immeasurably large as is a solar system."

Indeed, Mr. Hodson once told his collaborator that he once almost lost himself in the "immensity" of an atom. He explains the difficulty of clairvoyant research into geometrical problems, since "as soon as clairvoyant sight is 'turned on' one becomes aware of extremely potent discharges of energy from the earth itself, from every object in the room, from one's own body, and that of one's colleagues, as well as from the object itself. . . . Again every atom of these emanations and of all solid substances . . . contains consciousness as well as energy, and all objects display visibly their whole history to clairvoyant sight."

It would have been extremely interesting if he or Mr. Horne had enlightened us as to the tuning up of vision to etheric, astro-etheric and astral, but none of these enabled Mr. Hodson to succeed in rising above certain apparently inevitable limitations. "With regard to the fourth dimension itself," he says, "I must admit that I cannot claim ever to have brought clearly into my brain consciousness true conception of this added dimension or direction in space."

SENSE OF PHYSICAL REALITY

Mr. Horne mentions that it was strongly brought out during the experiment that the "past" possessed a physical reality that was far different from a mere memory. Mr. Hodson spoke continually of a sense of physical reality about all he saw; it was not reminiscing, and it was not looking at a photographic record of something that once existed, it had all the reality of "present" physical objects. "It was very definitely not something which merely 'had been' but was no longer in objective existence now . . . It was not even looking at the 'astral light' or the 'akashic records' or the 'memory of nature,' as it has been variously called."

This is a most important point in its bearing on the problem, the so far insoluble problem of psychometry, though it helps in no way to explain how the stored-up vibration is projected like an endless reel of film on the inner consciousness of the seer.

"By what mechanism," Mr. Hodson enquires, "is the seer enabled not only to observe the picture as a spectator, but to enter into it, and to place his consciousness at the actual place of occurrence?"

The picture thus becomes no longer a concentrated record before his mind's eye but a complete environment. He stresses elsewhere the significance of this faculty. The psychometrist with a fragment from the temple of St. Columba on Iona "does not see Iona as viewed from his present position in time and space; he sees it as it actually was at any period of its history he may desire, as if *he himself were present at that period* . . . he feels the climatic conditions, and may actually endure extremes of cold or heat in his present physical body. Whether the object is ten thousand years or only one year old, its history is visible to the psychometrist's inner eye."

And, since every object may be packed with a varied mass of vibrations, the seer must be able to select the variety required. From a diamond he may obtain the cataclysmic fires in which it had its birth; the life history of the Kaffir who stole and swallowed it in Kimberley; the surprising character of the great lady who wears it; or, if set in a regal crown, the political story of a people.

A friend of the author's, from a chip of stone from a Druid's Circle, after locating the district it came from, saw a procession and a ceremony at which a young girl,

who had been lying bound beside a rough stone altar, was sacrificed.

He became intensely agitated as the moment of sacrifice arrived, and after vainly trying to control himself, cried, "There is a vile elemental connected with the whole thing, and I have contacted it. It tries to obsess me. I hate it. I hate it!" and he flung the stone into the fire and smashed it down with a poker.

Perhaps the most inexplicable touch was to follow. A piece of white quartz, picked up hundreds of miles away, had been lying beside the Druid stone on the mantelpiece, and some time later, when being handled by another clairvoyant produced for him the same horrible scene.

"Evidently a case of impregnation," says Mr. Hodson; but where does that leave us?

Then there is the further difficulty that the future also can be seen; which seems to shake the "akashic record" theory. Mr. Hodson suggests that the explanation lies in "the relativity of time and the elusive conception of the eternal now." Elusive it certainly is for most of us.

This question, though somewhat of a side issue for the experimenters, holds the key to a whole maze of mysteries. Here is a clue to it, dictated to Mr. Hodson.

"Everything is Absolute and Infinite. . . . From this level of consciousness, even the theory of evolution is a fallacy, for everything is all at once in all its fullness. Nothing 'becomes' anything else. The original does not 'become' productive; good does not 'become' evil; the happy does not 'become' the miserable; all these things *are* at the same time. They are implicit in the one fact—the One Existence—the One Life. If we realize this, we have all.

The question, 'Why does the Infinite become the Finite?' is based upon a false premise; it does not. The idea of 'become' is the error; it must be replaced by 'is.' * * *

MR. PREVOST BATTERSBY'S LECTURE

A long report of Mr. Prevost Battersby's L.S.A. lecture on "The Bishops, the Spiritualist and the Bible" will appear in *LIGHT* next week.

PLACE OF JESUS IN THE COSMIC SYSTEM

On Sunday evening last Mrs. Meurig Morris, under the inspiration of "Power," spoke at the Æolian Hall, London, on the place of Jesus in the cosmic system.

"Power" claimed that revelation to mankind from the supreme source of light reached its culmination in the life and teachings of Jesus of Nazareth as a manifestation of the Cosmic Christ. With his coming, the ancient "mysteries," which gave the truth esoterically for the select few, had served their turn, for Jesus gave it to the multitude and revealed the way of Life, in His teaching that the Kingdom of God was within the soul itself. The earth's evolution corresponded with the evolution of the soul, and every great change in revelation was correlated to the stage of development at which the earth stood at any particular time. Consequently, the Divine revelation to man was progressive. This correspondence of physical and spiritual evolution was shown in the case of the great teachers whose bodies were of a finer texture than those of the ordinary man, thus permitting a greater influx of life from the superphysical states.

"Power" spoke for over an hour, dealing with many considerations arising out of his main theme. * * *

"MEDICINE MAN" BENEFIT FUND

We are informed by Mr. Frank Hawken, Secretary of the Marylebone Spiritualist Association, that the fund for the benefit of the widow and children of the late Mr. Fred Jones (Medium of "Medicine Man") now amounts to about £300. A total of £500 is desired. Donations should be sent to Mr. Hawken, at 42 Russell Square, London, W.C.1.

PROPHETS AND SEERS

By H. ERNEST HUNT

THE phrase, "to enquire of the Lord," is one that occurs frequently in the Old Testament, and it specifically applies to cases where divine or unseen guidance is desired.

In the first place, this enquiry was always conducted through the authorised channel of a Prophet who "aforetime was called a Seer." Presumably, therefore, the Prophet was one who saw farther than the ordinary: mere ocular vision would not warrant the visualiser as a "Seer." But in the Bible we have reference to a faculty of "open vision," implying that a type of interior sight had been developed such as would entitle its possessor to the dignity of Seership or Prophecy. That this was something to be prized is evidenced by the deprivation of it being regarded as a curse—"let their eyes be darkened that they see not."

To-day, the possessor of this inner vision (which we now term clairvoyance or lucidity) is called a Medium, and undoubtedly many people possess the gift. Mediumship is not merely confined to those who use it as a profession; it is liberally distributed among those who practise the Arts, and in some degree it is the prerogative of all whose work is in noble ways distinguished. In such more general cases, we use the term "inspiration," but the essential fact is the same discerning of spiritual things or values through the awakened interior vision.

The word "Lord" in the Old Testament is one of wide and somewhat elastic usage. It is applied variously to spirits and angels and sometimes men: it seems to be used interchangeably at times with god or God, and at times seems synonymous with angel. When spelled without a capital, it rather carried the idea of antithesis to mortal man; and with the capital, its implication is deity in one or other of its various aspects. But most normally its import is that it is the source of spirit-guidance. For example, Saul the son of Kish would hardly approach the source which we regard as the Godhead on the subject of his father's lost asses, especially with a small fee for the desired information. But he might very well, and indeed did, consult a Medium—and no less a one than Samuel himself—for help and assistance.

It is reasonably clear then if we argue from this instance, as also from many others, that the phrase "to enquire of the Lord" means the utilising of the services of a Prophet possessing a spiritual gift. This faculty enabled him to tap unseen sources of information, and to put his enquirer in touch with those on the other side who might be interested in his welfare. It was, in short, a phrase meaning that a man consulted the spirits through a Medium.

ARMISTICE MEETINGS

The re-union in connection with the W. T. Stead Bureau will be held at The Bureau, 5 Smith Square, Westminster to-morrow (Saturday, November 11th). A special message has been "sent through" by W. T. Stead and will be read during the service. Doors open at 10.0 a.m., and the service commences at 10.30 a.m. Admission is by ticket, which may be obtained from the Bureau.

At the Friends' House, Euston Road, London, a "Peace and Remembrance Meeting" will be held to-morrow (Saturday) evening at 7.30 when Mr. J. Arthur Findlay will preside and the speakers will include Brigadier-General F. P. Crozier, Miss E. Topcott (trance), Mr. Shaw Desmond and Mr. Brian Goddard.

At the great service of Re-union and Remembrance at the Albert Hall on Sunday evening, a record attendance is expected. Mr. George Craze (President of the Marylebone Spiritualist Association) will preside, clairvoyance will be given by Mrs. Estelle Roberts, and the speakers announced are Miss Lind-af-Hageby, Mr. Ernest Hunt, Mr. Shaw Desmond and Mr. Hannen Swaffer.

DO DOGS SURVIVE?

(Translated by Miss M. A. BUSH)

HERR HANS NEPKE of Berlin, writing in *Zeitschrift für Parapsychologie* for October, says he heard the following story from a man for whose veracity he feels he can vouch.

The man had recently lost a much-loved dog. Not long afterwards, his wife was startled one morning by the sound of excited barking coming from the direction of her wash-kitchen. It reminded her so painfully of the barking of their old friend, that she deliberately turned away from the sound and gave her whole mind to her work. Thereupon the barking became louder and more insistent. She left what she was doing and hurried across to the wash-house: there she found no dog—but her small child who had crawled out of his pen, into the wash-house, and was reaching up to the cauldron, in imminent danger of pulling over the vessel of boiling water. Both parents remain convinced that they owe the averting of this tragedy to the watchfulness of the old dog.

After listening to this story, Herr Nepke felt impelled to write down a similar experience of his own.

He too had lost a canine friend—run over by a motor car. This dog had, in addition to his lovable ways, been exceptionally teachable. There was only one thing he refused to learn: neither scoldings nor beatings had availed to cure him of his love for curling up on Frau Nepke's bed, until finally the only thing left was to see that the door of that room was always carefully closed.

One week after the death of the dog, Herr Nepke's wife, on returning from an outing, called him to come and look at her bed: there on the coverlet was the exact depression that "Fritz" used to make! They both agreed that the maid, or something inadvertently laid upon the bed must have caused it; but a couple of days later, precisely the same thing occurred. This time they were startled; especially as it happened a third time when they were quite certain that no one had been in the room since they left it. The maid was summoned, and given careful orders how to leave the bed—i.e., to draw the cover perfectly smooth, never to lay anything upon the bed, and to keep the door carefully closed. For some time nothing happened, but Herr Nepke kept a strict watch to see that his orders were faithfully carried out. Then again one day there was the identical depression and roughening of the quilt. What other explanation can be suggested but that the dog returned to his favourite resting place?

That he still haunted the neighbourhood is rendered more credible by the fact that shortly after his accident a psychic friend of Herr Nepke's rang him up one morning and asked him in a reproachful voice why he had never told her that his dear dog was dead? "How do you know he is dead?" enquired Herr Nepke; and the lady, who had been very fond of Fritz, told him that for several days past she had been troubled by the awareness of some creature continually brushing past her and bounding over her. Then during the last night she had definitely seen the whole tragedy of the dog's death in a dream. She was even able to tell his master just where and how the body had been disposed of.

PICCADILLY STATION TRAGEDIES

Has Piccadilly Underground Station, London, some sinister influence that causes people of unbalanced mind to throw away their lives there? The question is asked by the *Sunday Graphic*, in view of the fact that during the past few weeks five persons have committed suicide there. Suggestions have been made that the station is on the site of a plague hole from the time of the great plague of London, and that the platforms are haunted by earth-bound spirits of the victims of the great scourge.

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"The Rock of Truth" was published last August, and the 11th impression has just been printed.

Mr. Shaw Desmond in "Psychic News."—I regard "The Rock of Truth" as a milestone in the march towards Spiritualism. More, I think it is, soberly, the most important statement of our world in relation to the etheric worlds surrounding it which has appeared. This book, together with his "On the Edge of the Etheric," will set Mr. Findlay's name permanently upon the scroll of Spiritualist fame. He is of those who have given light to the world. Any man, scientist or otherwise, who after reading this book asserts that we Spiritualists know nothing of life after "death" and its conditions, will write himself down a fool or a liar. He can sit on either horn as he sees fit.

Daily Express.—Mr. Findlay is just the stuff martyrs are made of. He believes in telling the truth. There is nothing half-hearted about him. He hits orthodoxy—no matter what sect—hard and often. His book is a sort of Jenny Geddes stool hurled with all his might at the heads of Spiritualism's orthodox opponents.

Manchester City News.—Spiritualism's case is most ably championed and set forth. "The Rock of Truth" will do the Spiritualist Movement good. The book is likely to draw much attention, for the way in which Mr. Findlay tells of the thought and meaning of the new religion is vastly arresting.

The Two Worlds.—Mr. Findlay has given us a much-needed book which deserves careful reading, allied with deep and clear thought. It is a breath of spiritual air blowing aside the foetid atmosphere of credal uncertainty. The book shows a great deal of scholarship and patient research.

Guardian.—There is much that is well worth the most serious attention.

The London Forum.—Everybody should read Mr. Findlay's book—well worth reading.

Glasgow Citizen.—The book is written with the sincerity of one who has devoted much time to the serious investigation of the subject.

Lyceum Banner.—There are many who believed that Mr. Findlay would fail to repeat the success of his "On the Edge of the Etheric," but we believe that the present volume will more than achieve that distinction. It will assuredly leave a profound impression on students and thinkers everywhere.

Yorkshire Post.—A flame of conviction runs through the book. The truths he is groping after are important, and much more will be heard of them. His book is sure of a much wider circulation than scholarly treatises usually enjoy.

Manchester Evening News.—This book will remain one of the most sane works on Spiritualism that has yet been published.

Leicester Mercury.—The book is very well written and with its preceding volume, which was in the nature of an introduction, forms the best statement to date of the position of the Spiritualists.

Sunday Referee.—The first part contains the best popularised account of the evolution of the popular creed (Christianity) that we have seen.

Cambridge Daily News.—It is certainly one of the best books we have seen on the subject.

Wolverhampton Express and Star.—This work will arouse the deepest attention everywhere as arresting and challenging.

Paisley Daily Express.—It is a rich tonic of hopefulness for which we thank Mr. Findlay.

Liverpool Evening Express.—Those who remember my complimentary comments on "On the Edge of the Etheric" will welcome this continuation of the theme. Mr. Findlay writes authoritatively on psychic subjects in their relation to orthodox and unorthodox religion.

Light.—We owe him such a depth of gratitude for his admirable and unselfish labours.

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Members 2/6. Non-Members 3/6. Nov. 14th—Mrs. ABBOTT.

Tuesdays at 7.30 p.m.—Free Public Meetings.

Short Addresses by Mr. W. H. EVANS.

Nov. 14th—Clairvoyance—Mrs. ABBOTT.

Alternate Wednesdays at 8.15 p.m. Clairvoyance followed by Conversazione. Nov. 15—Mrs. LIVINGSTONE.

LECTURES

THURSDAYS at 8.15 p.m. Members free, non-members 2/-.

November 16th—DR. WILLIAM BROWN (Wilde Reader in Mental Philosophy, Oxford) on "Difficulties in the Search for Scientific Evidence of Survival." SIR ERNEST BENNETT, M.P. will preside.

November 30th—A Study of Clairvoyance. Mrs. EILEEN GARRETT, Mr. G. H. LETHAM and DR. NANDOR FODOR.

December 14th—Discussion on "Reincarnation," by Miss GERALDINE CUMMINS, Miss OLIVE PIXLEY, Mr. H. F. PREVOST BATTERSBY, and DR. FIELDING-OULD.

BREATH AND INSPIRATION

INSPIRATION was the subject of Mr. W. H. EVANS' address at the L.S.A. Free Public Meeting on Thursday evening.

In the world of life, he said, inspiration is essential to continuance of being. Everything alive breathes, and inspiration may be regarded as a basic condition of our existence. We can go without food, even drink for a reasonable length of time, but a few moments without air and we cease to act upon the physical plane. The importance of breath as life, or as synonymous with it, is seen in the word "Spirit," which means breath. In Genesis we read that "God breathed into man's nostrils the breath of life and man became a living soul." This is significant, but few connect our physical breathing with a process which is regarded as essentially religious.

Students of psychic phenomena will have observed the change in the rate of breathing which most Mediums show. Usually the breathing is deeper and slower, though in some cases it is more hurried. Yogi practice is directed to obtaining control of super-physical powers through the control of the breath, and the exercises, linked as they are to meditation, are designed to liberate the hidden powers of the mind.

The dictionary defines the word inspire as "to breathe in; to breathe into; to communicate divine instructions to; to infuse ideas or poetic spirit into; to animate in general," while inspiration is defined as "the divine influence by which the sacred writers were instructed." In this definition there is a suggestion of a something which is inbreathed, and of a power that can direct such inbreathing. What is that something which is inbreathed? It is not air, though it may correspond to it. If the mind can breathe, then it must breathe that which corresponds unto itself. This implies that, just as physically we live in an ocean of air, so mentally we live in an ocean of

spirit. That there is a universal realm of mind pervaded with its own atmosphere is reasonable in the light of the facts that we have. We have to learn to breathe with our brains, if I may so put it. Thinking is breathing mentally. And, just as the body may be starved of air, so may the mind be starved of thought. People who have starved themselves of thought become anæmic in mind; and, if their mental bodies were seen, they would reveal a flabbiness of texture, and looseness of fibre, indicating that, while the emotional nature is fairly healthy, the mind is unable to grapple with the problems of life.

The facts of psychometry seem to indicate that everything is surrounded with its own atmosphere. Each one's aura indicates one's degree of spiritual fitness. The blending of atmospheres is of interest to the student and it is necessary that the aural conditions of sitters in seances should be harmonious if there is to be any success in psychic investigation. People who form themselves into groups and communities form their own special atmosphere. Villages, towns, cities, countries, each have their own mental atmosphere, while above these there is in process of formation what may be termed an international thought-atmosphere. Ability to breathe in these atmospheres depends upon the spiritual and mental unfoldment of the individual.

Mr. EVANS dealt with the application of these truths to the spiritual development of mankind.

MEDIUMS AND HYPNOTISED SUBJECTS.

Mr. Jas. H. Burn-Murdoch writes describing as a fallacy a statement by Mr. EVANS that "just as a hypnotic subject would refuse to act on a disagreeable suggestion, so the Medium can and will refuse to do anything which he would not do in his normal state." He quotes a number of incidents to show that hypnotised subjects *do* sometimes act on disagreeable suggestions.

On this subject, Mr. J. Louis Orton, in *Hypnotism, the Friend of Man* (Thorsons, 5/-, just published) writes: "There are some (hypnotised) persons who comply with ridiculous suggestions inasmuch as they suppose themselves partially dominated, though as I have satisfied myself by adequate experiments, even these persons do not comply with any and every suggestion one may choose to make."

THE MYSTERY OF STONEHENGE

IN a sitting at the L.S.A. on October 26th, I handed to Mrs. Vaughan some pebbles which I picked up under one of the huge fallen trilithons of Stonehenge. One of them gave a "very old feeling" and conveyed the following impressions:

"A frightful noise . . . unusual music of a strange type, not what we are used to in this country . . . people from another country . . . a pagan feeling. Very clear and strong. But religious paganism. The sun. A terrible feeling of terror. A sort of horror. The sun is rising. A shaft of light, pointing swiftly. A sheep, no—horns—it looks like a ram. There is a stone weapon, about a foot long, pointed with a sloping triangular blade. A bad wound in the chest. This stone had blood on it. It is cold with terror. There is a funny name. Not English, not Eastern. The letters are flung at me: O-m-u-y-r. I hear the most terrible scream. A human one. There are victims here. And they were bound in a peculiar way lying down, the hands bound to the sides. The sun is shining on the middle top point of their head. I get the wound."

Whatever impressions this reading conveys, two things stand out in it: The idea of human sacrifice and the hint at the rising sun. On Midsummer Day people still gather at Stonehenge to observe the rising sun striking the entrance stone. It would be interesting to know whether a stone dagger of the type described has ever been unearthed at Stonehenge.

N.F.

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LECTURE

Wed., Nov. 15th, at 8.15 p.m. MR. ERNEST OATEN
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Friday, November 17th, at 5 p.m. . . MRS. ROUS

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MRS. MADELINE KEELAND of S. Africa, will hold
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Demonstrations by MRS. GARRETT, FRAU LOTTE
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SUNDAY, NOVEMBER 12th, 1933.

11 a.m.—Mr. Lewis Jefferson.

Clairvoyant: Mr. Glover Botham.

6.30 p.m.—Major C. C. Colley.

Clairvoyant: Mr. Thomas Wyatt.

Sunday, Nov. 19th, at 11 a.m. . . . Mr. HAROLD CARPENTER

Clairvoyante: Mrs. Rose Livingstone.

Sunday, Nov. 19th, at 6.30 p.m. . . . Mr. PERCY SCHOLEY

Clairvoyante: Mrs. Annie Johnson.

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2.30 p.m. Mrs. Bird's Ladies' Healing Circle. For
appointments write to Mrs. Moysey (Hon. Secretary).

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

6.30 p.m.—Open Meeting in the Grotrian Hall.

7 p.m. Mrs. Bird's Ladies' Healing Circle. For appoint-
ments write to Miss Robertson (Hon. Secretary).

8 p.m.—Mr. Hendry's class for development of the
healing faculty.

Tuesday. 2 p.m.—Mrs. Gray's Private Healing Treatment.
For particulars, write to Mrs. Gray.

Circle (limited to 8 sitters.)

TUESDAYS at 6.30 p.m.

Mr. H. F. DAWSON will give a course of instruction on "THE
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Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian
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3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

Thursday. 7 p.m.—Mrs. Bird's Mixed Healing Circle.
For appointments, write to Miss Michell (Hon.
Secretary).

Friday.

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

6.30 p.m.—Students' Class.

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6.30—Mrs. Rose Livingstone.

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(SOCIETY ARRANGEMENTS CONTINUED OVERLEAF.)

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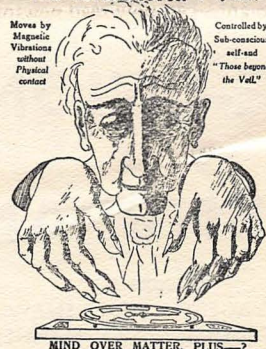
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JOHN, Chapter 3, v. 11.

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His ministering Angels

By Laying-on of hands

No. of Case	Nature of Complaint Cured
245B	Septic Throat and Hand
Miss C.	Obsession
Miss E.	Suicidal Tendencies
274B	Weeping Eczema
275B	Facial Paralysis
36	Cataract of both Eyes
69	Inflammation of the Bladder
143B	Intermittent pulse from childhood and heart attacks
264B	Weak Heart, Nervous Debility, Loss of Concentration.
189B	Severe Indigestion. Stiff knee from fractured pelvis. Indigestion cured. Knee can be bent about 45 degrees.
87B	Kidney trouble. Fatty heart
269B	Enlarged prostate gland and Gastritis
615	Flat feet stronger. Rupture. Weak Bladder now giving no trouble.
Miss M.	Rapid pulse 100—120 attributed to thyroid. Reduced to normal in 4 treatments.
732A	Headaches for 2 years. After 4 treatments no return
393A	Short Sight—can now read newspaper without glasses.
Baby Peggy	Infantile Paralysis; after losing use of both legs could walk in 3 months.
952	Pinched nerve in right ankle cured
Mrs. G.	Internal weakness

By Prayer

No. of Case	Nature of Complaint	Result
9537	Epilepsy (Petit Mal)	Greatly improved
11360	Internal Weakness and Spinal trouble	Quite well and normal
5220	Cataract (both eyes) and Material	Cured and Helped
3111	Tubercular Abscess on Spine —Threatened total Paralysis, Material	Cured and Helped
8937	Rheumatism	Very much helped
9369	Nervous Breakdown	Wonderfully better
8700	Mental Collapse, Nerve Storms	Wonderful Recovery
6884	Mental Trouble	Completely recovered
6679	Dementia Praecox (In a Mental Home)	Completely cured
9896	Neuritis	Now quite well
11744	Spiritual Upliftment	Greatly helped
2372	Ovarian Cysts and Prolapses	Cured
6242	Obsession (Dementia)	Completely cured
4179	Flagellates	Cured
4823	Spinal Nerve Injured (Causing loss of leg power)	Completely normal
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Sunday, Nov. 12th, at 6.30 p.m. .. Mme. A. de BEAUREPAIRE
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Wednesday, Nov. 15th, at 7.30 p.m. .. Mr. CHAS. BURTONSHAW
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